

T H E
Catholic Protestant,
PART the Third and Last.

The Distinction and opposite Effects of
sinless and criminal ANGER :

A POPULAR and CRITICAL DISCOURSE,
on Ephesians iv. 26.

ADDRESSED,

In the SPIRIT of FRIENDSHIP and CHARITY,

TO THE

PROTESTANT ASSOCIATORS
in NORTH and SOUTH BRITAIN.

By R. HARRISON, M. A.

Preached in the Year 1780,

During the Peril and Sufferings of Great-Britain by
domestic Riots, and her foreign Wars against the
united Powers of France, Spain, and her revolted
Colonies in North-America.

Y O R K:

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Catholic Provinces

Part I. The First and Last

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TO
LIEUTENANT-GENERAL
SIR WILLIAM DRAPER, K. B.
DEPUTY-GOVERNOR OF
FORT ST. PHILIP,
IN THE ISLAND OF MINORCA,
THESE
POPULAR DISCOURSES
ARE RESPECTFULLY INSCRIBED
BY R. H.
THE CATHOLIC PROTESTANT.

TO

THE SECRETARY OF THE

SIR WILLIAM DRAPEL

DEPT. OF AGRICULTURE



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T H E
CATHOLIC PROTESTANT.

EPHES. iv. 26.

BE YE ANGRY, AND SIN NOT:—LET
NOT THE SUN GO DOWN UPON YOUR
WRATH.

ST. Paul's Epistle to the Ephesians opens with the great obligations of their gratitude to the Father of Mercies, whose rich grace had sent them the Gospel of Peace and Salvation when they most needed, and least deserved it. Then follow his cogent arguments, and most charitable address, to guard them against the fatal abuse of Divine Goodness, lest, by turning this admirable grace of God into licentiousness, it should prove an occasion of their greater guilt and forer condemnation.

By every argument of interest and ingenuity the good Apostle conjures his new converts to change their Pagan manners with their religion, exhorting them to
A walk

walk no more as other Gentiles, by returning with greater shame and danger to their old course of impiety and wickedness, illustrating this their duty and wisdom, in the verses before our text, by the just and familiar representation of putting off the Old Man and putting on the New, which, after God, the perfect example of all excellence and goodness, is created in righteousness and true holiness.

One of the several moral characters of this New Man the Apostle exhorts his new converts to put on, in opposition to the fierce and hostile spirit of unconverted Heathens, and requisite to adorn and recommend to the world their Christian Profession, is expressed in the words of our text :

“ Be ye angry, and sin not : let not the sun go down upon your wrath.”

The Apostle's exhortation to Christians, is, “ to be angry, and sin not.” He bids us beware of sinful anger, plainly supposing that, on some occasions, and in a proper degree, a man may feel the emotion of anger, and express it without sinning.

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The wise and good Creator, from whose power all things proceed, and by whose providence they are continually upheld, has thought fit to introduce into our world a race of intelligent, social beings, designing men to be more beneficent and happy, as we are made wiser than the beasts of the field, or the fowls of heaven,

From the power and grace of the Father of Spirits, men derive the common faculties we possess, of discerning right and wrong, the natural propensity we feel to share the reciprocal benefits and joy of society, together with a more near and constant appetite for our own safety and welfare,

These public and private affections of humanity, when applied with due consideration and wisdom, direct men to the beneficent ends for which they are given, exciting us, by the most fit and efficacious means, to seek the true and best interests of ourselves and others; and were this the universal character and pursuit of God's intelligent creatures, no injuries would be designed, and consequently no just provocation given for anger or resentment.

But, alas! while the world is composed of different characters, and the righteous and the wicked are suffered, and for a time are obliged to live and correspond together, much provocation will be given, and some degree of resentment will be inevitable and requisite in our earthly frame and condition.

Piety itself may create and justify our indignation; an open contempt of religion must needs vex the godly spectator, and calls for his seasonable rebuke, when he hears the Fountain of all majesty and goodness insulted in the sport of licentious tongues, and God Almighty himself provoked by the vain, daring insults of his creatures.

So long as we hold a just estimate and concern for our own safety or peace, it is neither wise nor possible to bear in silence all the abuse and cruelty causeless rage or malice would heap upon us. The injuries of bad men might take encouragement and grow with the absolute tameness of our submission; nay, that very sympathy and good-will which humanity dictates, and religion prescribes, in behalf of helpless, innocent, and virtuous sufferers, call aloud
for

for our assistance, and demand proper expressions of severity to restrain the lawless, savage oppressors of our brethren.

The common reason and feelings of mankind inform them, that on such provocation, with these views, and in some fit degree, the truly pious, benevolent, and candid temper may find cause to be angry, and good reasons for the justification of his passion.

The wise Author of our beings has so formed them, that every great disturbance in the mind will shew and discharge itself by some corresponding emotion of the animal system.

When we perceive the intention, or feel the execution of injury, it must and will raise in us some perturbation of anger; this, in common with other instincts and passions implanted in our natural constitution, will be found necessary, and may be of great advantage, when guided by Prudence within the bounds of Reason and Religion.

The same wise Providence that makes men in this world sensible and exposed
to

to injuries, guards them by the instinct of anger and passion of resentment. These, when raised on fit occasions, or discharged in due measure, render the meek benevolent man more formidable to the cruel invaders of his peace and happiness, who, at the cost of these uneasy sensations, may often prevent the design, or effectually redress the execution of mischief.

As these passions are kindly given, they may be lawfully used, for self-defence, or to redress the sufferings of our innocent helpless neighbours; And bad as the world is, or suspected to be, it would soon become worse, if not uninhabitable, were this restraint and terror taken off from those who indulge and exercise a lawless savage disposition.

Anger, so far as it is found necessary or useful, is confessedly innocent and lawful, and will doubtless appear so when we have seen it justified by the most perfect examples, and read it in the brightest characters.

The all-wise, powerful, and good Being, in whom we live, move, and exist, is himself too often affronted with base ingratitude

tude and the daring insults of his creatures: God perfectly sees, but not with indifference, the tempers, and lives of all men; and although the impotence of mortals cannot reach his necessary perfection, or disturb the divine mind with uneasy perceptions, still he feels, and approves his displeasure against the workers of iniquity. God's resentments are all calm, being attended with no possible sense or fear of suffering, our animal passions are not wanted to move the disapprobation of our Maker, which always flows from perfect wisdom, is tempered by just and merciful forbearance, and will be expressed with the utmost reason and equity. The very perfection of the Deity moves his disinterested displeasure on every fit occasion, and to every deserving object; tho' safe from the passion or disturbance of anger, his infinite, all-perfect mind still feels the affection of it; in which sense and manner the ever-blessed God is himself provoked, and angry with the wicked every day.

That anger is compatible with innocence, and their conjunction a practical duty, appears to our satisfaction, and with the best recommendation to the followers of Jesus, in the familiar, human example

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ple of the great author and pattern of our religion.

Christ was a man of greater sufferings and like passions with ourselves, but subject to no extravagance of passion by his humanity; his reigning character was gentleness and moderation, and in his whole temper and deportment on earth it was his singular felicity to live without sin, leaving behind him a perfect system and pattern of every human virtue and grace that compose the duty, ornament, and happiness of his followers.

Nevertheless our most innocent beneficent Saviour, the best good man that ever lived, found cause to be angry, as well as a remarkable and fit occasion of resentment.

The malice and superstition of his captious enemies contrive a snare and charge against him for doing good on the Sabbath Day; when looking round about on them with anger and grief, because of their obstinate blindness, he confounds their wicked purpose with the terror of his countenance, and by the impression of his beneficent miracle, as reported by the Evangelist.—Mark iii. 5.

Thus,

Thus, from fair and sober reasoning, on the authority and intimation of our text, when we raise our thoughts to the spotless character of Deity, and lest we should impeach and degrade the conduct of our benevolent Saviour himself, we must conclude that the passion of human anger may be innocently felt, and usefully expressed; on many occasions it will be necessary to be angry, and yet possible for us not to sin; and the authority and wisdom of the Christian Religion are truly conspicuous and excellent in commanding the useful regulation of this passion, but not the vain and hurtful extirpation of it.

The authority and illustration of these previous considerations may lead our judgment and affections with some considerable advantage, we hope, to the true sense of our text, and may its right discernment produce our practical regard of this apostolic precept, which will be found indispensable, as well for the regulation and felicity of our own spirits, as to preserve the tranquillity and welfare of all about us.

B

Whoever

Whoever would so conduct his passion of anger, as to be acceptable to God, harmless and beneficent to the world, or innocent and honourable to himself, which otherwise will not fail to provoke him to public mischief, and much private repentance, we tender that man the assistance of our best observation and experience of the various provocations men find, and the several occasions they take to be angry, with the different intention, degrees, and effects of their passion, that, by attending duly to these distinctions, we may better discern that inevitable anger which may be lawfully expressed, from that which is apparently causeless, mischievous, and sinful.—“Be ye angry, and sin not,” writes the holy Apostle in our text.

To learn the true character of this passion, our inquiry begins at the very foundation or first principle from whence it flows, for this may shew us as well something pitiable and blameless, as very faulty and inexcusable, in men's several dispositions and proneness to anger.

I. In the first place—All propensity to anger, truly natural and inseparable from the very constitution in which the Creator has

has thought fit severally to make men, is so far blameless; what disturbance or hurt this may occasion to others is the infelicity, but not the fault of those who are necessarily subject to it.

Such apparently is the present disadvantage and pitiable case of some unhappy Beings, whose spirits are fired by a natural distemper, that leaves no degree of reason or liberty to cool or govern their passion: But violence, proceeding from constitutional madness, must, in all moral estimation, be held innocent, no less than the rage of a tempest. Again,

II. Of those who possess the privilege of reason, some are seemingly made with peculiar proneness to passion, having more fuel in their original animal constitution to provoke and feed their anger.

But from what cause, or with what design soever one man is made to differ from another by stronger animal instincts and passions, certain it is he had no thought or power over his own formation: So far as this difference is truly natural, it is consequently innocent, and should it prove

his infelicity, to him it is not imputable, nor should be construed his personal crime.

God, who made and knows his frame, will doubtless be merciful to his infirmity, which claims also a just allowance from every humane spectator; and were men of high animal spirits sincerely careful to conduct them by reason, prudence, and the weighty maxims of religion, this, in proportion, would prevent them from disgracing themselves, or injuring others by the extravagance and mischiefs of an unruly temper.

The first emotions of anger will perhaps rise high in warmer constitutions; yet, when this proceeds from justifiable causes, and is directed to a worthy end, far from being faulty, it is often seen to display their virtues with greater activity, beneficence, and more extensive service to the world. Once more,

III. That lower degree and natural principle of anger, which is found common to mankind in general, is in itself more apparently innocent. The wisest and best men cannot shake it off, and, in passing through such a world as this, will meet
too

too frequent occasions for its exercise and service.

This instinct shews itself in the best-regulated spirits, on the apprehension of injury done, or designed, against ourselves or others. The wise and gracious Father of the spirits of all flesh having made such resentment no less natural and common to our minds, than the closing of our eyes is upon something that would otherwise fall into them, and hurt them.

In whatever degree, therefore, men are made prone to anger by natural and necessary instinct, so far their experience of this passion is apparently sinless, and may be of great service to themselves and others.

On the contrary, unnatural passions are brought on by art, grow stronger by indulgence of evil habits, and men are answerable to God, to conscience, and the injured community, for all the tumult and violence they have themselves created.

This heavy charge lies against all persons. In the first place,

I. Who,

I. Who, by a course of intemperate diet and revelling, have fired their animal spirits, and nearly extinguished the use of their reason: A dreadful and unmanly vice that not only lays men open to every extravagance, but plunges them deep in the rage and shame of sinful anger.

Yet, alas! what numbers appear who put themselves wilfully under this double incapacity to serve or enjoy the human community, making themselves unworthy and too dangerous to live in it.

When the rage and resentment of anger visibly rise, and are fed by men's own intemperance, it surely becomes them to cool their heated passions, and, by more strict and well-guarded sobriety, to recover possession and government of themselves, otherwise their proneness to anger is highly culpable, as it is of their own procuring. Nor is their precipitate anger less sinful when, on this guilty account, it even masters their reason and liberty, whose sottish, beastly vices sink them into different Beings from what nature and heaven designed them.

But

But a sinful propension to anger may be contracted also, and strike root in the mind itself, in the very souls of men, though brought on by no bodily distemper or intemperance.

Too many, alas! are seen to let loose their passions, to every object, or on any occasion, who but seldom or sparingly use the understanding they have to moderate and guide them.

When, by disuse or confinement of reason, men have long accustomed themselves to the indulgence of every emotion of anger, with no care or little recollection, what wonder, if at length, from the very nature and operation of all habits, their minds acquire perpetual heat, and the cancer of every black ingredient that forms the malignity and wretchedness of a passionate temper.

And were we persuaded by this common standard to judge and try ourselves, it might better inform and enable us, I hope, to distinguish rightly that natural propension to anger which is innocent, and often useful, from that which is acquired, mischievous, and sinful. Again, secondly.

II. The

II. The true quality of blameless and criminal anger may be distinctly known by the occasions on which it is provoked and discharged.

We have seen in this world, checkered with good and evil, the best good man may find cause to be angry with good reason and authority for the justification of his passion.

To a wise man, who would guard himself from the abuse of anger, it must needs give satisfaction to find, on sober review of his life and temper, that the resentments of his anger have not, in general, exceeded the necessity and importance of the causes that produced and called for them: Or if, on the sudden appearance of injury, his resentment has risen too high, or carried him too far, he has still been willing to find out his hasty mistakes, and always glad to correct them.

Totally different and contrary to this is their state and character who abandon themselves to rage and undistinguished resentment, whose fierce and noisy passions are in haste to discharge themselves on every great or little occasion; their spirits,
 alas!

alas ! catch fire at every spark, and the shadow of injury blows them into a flame.

If thus we will watch every little circumstance to improve it into a quarrel that might well be overlooked in calm and generous indifference, with more ease to ourselves, greater quiet to our neighbours, and without the least suspicion of prejudice to the private or public interests of men, what can this indicate but pride and ungoverned heat of temper ? Any degree of anger shewn on such little causeless, shameful Accounts, we scruple not to pronounce sinful.

When men have long disused the government of reason, and laid aside the habitual guard of virtue and religion, so far as to suffer their angry passions to break out on every suspicion or trifling occasion, their minds, alas ! are perpetually soured with peevish humours, or torn with constant rage.

This unfits them equally for expressions of religion to God, as for good offices and due performance of the incumbent duties of their character and stations among men ; no lasting peace or friend-

ship can hold or be safely attempted with captious, unruly spirits. For as the peace and possession of themselves lies at the mercy, and turns with the fate of every accident, the very intentions and expressions of the most generous friendship will be often misconstrued and resented as the malice of enmity, by all such suspicious, forlorn, and mischievous tempers, who are in haste to be angry, but sparing and slow to consider the ground and effects of their passion. Once more, in the third and last place.

III. The true distinction of innocent and sinful anger may be known with ease and precision by the principle that gives birth and continuance to this passion, and by the visible ends to which it is directed.

When due emotions of anger arise in our breasts, on the appearance of injury designed against ourselves or others, this is the natural product of that concern for himself every sensible man must bear, and of the inseparable regard of every benevolent mind to the rights and prosperity of the human community.

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No share in the innocent enjoyments of life could be left to the honest and peaceable, were they disarmed of the impressions of anger, and quite laid open to the growing injustice and cruelty of lawless men.

When daring mortals violate the laws of God and Man, trampling every sacred obligation of conscience and religion under their feet, it is well for the injured community if the persons and properties of honest men may yet be preserved by the apprehension of their just resentment and opposition, and their lawless and cruel invaders restrained by their fears of national justice, and the dreadful examples of capital executions.

Every appearance of injustice is an object of just indignation, and fitly expressed in exciting men to prevent or remedy such mischiefs as call for speedy and vigorous opposition; nay, the effect of our resentment may hold out, and lawfully continue, while we see private property in danger, or the peace and prosperity of our country openly invaded.

Many evident marks there are by which the right motive of anger, with the lawful and good point of its direction, may be known with precision.

If self-preservation, and a due regard to our neighbour's peaceable and honest possessions, are the true objects of an innocent laudable passion, we should take good heed lest we feel our anger rise from bad motives, or on different and opposite accounts: Then if the quick and mistaken appearance of an injury should at any time surprize us into a fit of immoderate passion, we shall, on the first return of cool reflection, be inquisitive to find out our hasty mistakes, willing to confess, and always glad to correct them; nay, if some hurt should accrue to ourselves or others from our neighbour's conduct, the sight and smart of the injury will be no sufficient justification of the continuance and severity of our resentment, when, on due inquiry, we find it occasioned by his innocent mistake, and not proceeding from his malevolent intention.

Sinless anger is cooled by every circumstance we find or can charitably presume to lessen the fault that raised it, nor can
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our resentment lawfully hold out or pursue the greatest malefactor, the mischief of whose crime is redressed, and when his guilt is humbly reformed;

As this just sense and resentment of other men's wrongs bear the most promising aspect to prevent or remove them, it should also produce this happy effect in our own minds, by making us more careful to avoid every appearance of disrespect or injury in all our private dealings and intercourse with mankind.

These to us, Brethren, seem true characters, and the worthy effects of sinless anger; they shew plainly, to those who are willing and honest to see, where the excess and abuse of this passion lie.

Emotions of anger demanded by justice, and guided with prudence, are consequently innocent and useful; but men betray a criminal passion whenever they indulge and discharge it in gratification of their pride and selfish humours. The fond conceit of our own excellence raises extravagant expectations, such as no reasonable man is obliged or willing to gratify; proud and haughty spirits seek and find infinite
occa-

occasions for sinful anger, due respect and innocent behaviour will not satisfy them who magnify every suspicion or heedless offence into an heinous unpardonable crime.

Men full of themselves are blind to their own faults, and shew little tenderness or favour to the infirmities of other people; the jealous esteem of their own excellent persons blows up their suspicion of all about them, and will too often create and prompt their revenge of injuries that were never done or designed against them.

Anger provoked by pride, and discharged without distinction on the innocent or the guilty, is certainly sinful. This, alas! indisposeth men to the consideration requisite to rectify their hasty mistakes, and renders them obstinately deaf to all offers of reasonable and friendly accommodation.

Nor may our resentment of real injury be less mischievous or unlawful, whenever it degenerates into revenge and cruelty. If with implacable vengeance we pursue the offender for the unnatural pleasure we take in his misery, our fury is then quite barbarous, inhuman, diabolical, contrary to the excellent character of the Supreme Being,

Being, the Father of Mercies, and the godlike pattern of his beloved Son, the best good man that ever lived, who, while he looked round about with anger upon his base and captious enemies, was still grieved for the hardness of their hearts, as reported by the Evangelist, Mark iii. 5.

To sum up the preceding arguments in one general and short conclusion: Let it ever be remembered that the passion and resentments of anger are then only lawful, when they arise from, or at least are consistent with, virtuous principles; and confined in their design and execution to this worthy and happy end, viz. To reclaim the offender, and to discourage the like evil dispositions in other men.

We have now attempted with care to represent to your convictions the several dispositions men find, and the occasions they take, to be angry, with the very different intention and effects of their passion, which shews, we trust, to every attentive, sober, and judicious hearer, the true distinction of that anger which is natural, innocent, and useful, and that which is acquired, mischievous, and sinful.

If

If we are willing to see and regard this difference, we hope to conclude the subject with some better effect, by recommending to your acceptance an effectual remedy to correct the mischievous abuse of our anger, with such pertinent inferences and weighty motives as should avail to persuade to the wise, safe, and beneficent application of it.

The prescription laid down in our text by the wisdom and authority of an inspired Apostle, every believer of the Christian Religion is bound to reverence and follow: This is all the present time allows me to recommend to your religious application: But to him who faithfully obeys this apostolic precept it will be of itself sufficient, and found an effectual remedy to prevent the abuse, or correct the mischief of his anger.

“ Let not the sun go down upon your wrath.”

In obedience to the authority of this good advice, let us then, Brethren, every one charge and accustom ourselves, at the close of every day, to a cool review and just account of the occasion on which our
angry

angry passions have been irritated, the manner and degree in which they have been discharged, that our own impartial conscience may determine the reason or folly, the good or evil, they have produced, with the consequent necessity, justice, or crime of their continuance.

By the practice of this holy art every man will find himself less liable to be inflamed at the first touch of provocation, and more able to restrain his resentment, till he has a full conviction of the offence. Thus may we learn to proportion our anger to the cause, and to regulate it by prudence and justice, by the fear of God and love of our neighbour. Thus shall we, instead of mischievous, hateful, and wretched beings, conciliate the esteem and friendship of mankind, the approbation and favour of the Father of Mercies, and make ourselves meet for the ever-improving fellowship and blessedness of the all-glorious society of angels, and of the spirits of just men made perfect, in harmony and love, into which no malignant injurious spirit is or will be admitted.

D

PRAYER

P R A Y E R

F O R T H E

PEACE, SAFETY, and WELFARE of the
NATION.

GRacious Father of the spirits of all flesh, who vouchsafest to declare thyself in thy holy word, and by thy universal Providence, to be no respecter of persons, but that in every nation he who feareth God and worketh righteousness shall be accepted of thee,

Mercifully regard our constant intercessions for the temporal, spiritual, and eternal welfare of all men. We pray more especially in behalf of the civil and religious communities to which, by the disposals of thy Providence, we belong.

That it may please thee to avert from us all those public calamities and judgments the national sins and provocations righteously deserve. Defend us, we beseech thee, by thy power and providence, from the rage of pestilence, the devastations of war; from all popular tumults, seditions, and that domestic violence which is the just disgrace and threatens the ruin of any people.

May

May all the inhabitants of Britain, and the several dominions belonging to it, be led to the love and practice of that righteousness which exalteth a nation; by doing justly, by loving mercy, and by walking humbly before thee our God, may we henceforth lead quiet and peaceable lives in all godliness and honesty, cultivating a due sense and better improvement of the many temporal and spiritual benefits we possess, so as to become a reformed and virtuous, a well-united and holy people, that the Lord our God may rejoice over us, to build us up, and do us good, and not to pull us down, and to bring us to nought.

To thy paternal care, and ever-watchful Providence, we humbly recommend our King and Queen, the Prince of Wales, and all the Royal Family, together with, our dear country, our families and friends, our lives, liberties, and estates, the freedom of our conscience, and the possession of our holy religion.

Be thou unto us, O God, in all times of difficulty and danger, our constant guardian, our almighty deliverer.

And whatever events may befall us, whether prosperous or adverse, in our passage through the present state of our discipline and probation on earth, may we always be disposed and enabled effectually to walk so as to please God and secure our spiritual, our everlasting salvation, and evermore entertain such high and honourable and worthy apprehensions of thy Being and Providence, and of the wisdom and goodness of thy government over us, as will not cause us to be afraid or sink under the apprehension or weight of any earthly calamity, having thee the ever-living God for our friend, our protector, and guide through this life, our effectual support in the article of death, our eternal portion, our exceeding great reward beyond the grave: Which we humbly ask, and hope to obtain, for thy goodness sake, O God, declared to us by Jesus Christ our Lord, for whom, and all the unspeakable privileges of his glorious gospel, of his powerful and gracious mediation, we ascribe to thee, O Holy Father, everlasting praises. *Amen.*

28 SE60

HYMN

H Y M N

Adapted to the several Parts of the CATHOLIC PROTESTANT,

O God, my Saviour and my King,
Of all I have or hope the spring;
Send down thy Spirit from above,
And warm my heart with heav'nly love,

May I from ev'ry act abstain,
That hurts or gives my neighbour pain;
And ev'ry secret wish suppress,
That would abridge his happiness,

Still let my bowels melt and flow,
When I behold a wretch in woe;
Still may I feel my heart inclin'd,
To act the friend to all mankind.

And should my neighbour spiteful prove,
Still let me vanquish spite with love;
Let love in all my conduct shine,
An image fair, though faint, of thine.

*Let not this weak unknowing hand
Presume thy bolts to throw,
And deal damnation round the land,
On each I judge thy foe.*

*Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me.*

II M Y II
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CATHOLIC PROTESTANT

God, my Saviour and my King
Of all I have or possess the thing
I value most is my dear life
I have no more to give my neighbor pain
I have no more to give my neighbor pain

He seems hardened his soldiers away
The barbarians of the land
These seek what they can find
That for the sake of the approaching day
And Hannibal, which his soldiers
over the Alps

28 SEBO

On each I judge my lot
To bid the least I feel
That many I to others leave
That many I to others leave

Inclination deserve punishment
 so far as they are bright, & opposition
 so far as they are dark - The good
 parts come first the bad afterward
 this applies to the stage

